2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

with a shaft of bright sunlight striking obliquely through the smoke-hole, and innumerable youngsters in continuous movement. Still, he got some records, if not exhibition photographs, of the event.

In many ways Hunza marriage customs are more enlightened than our own. The newly wedded pair are permitted the privacy of some barn or outhouse for their early days, but the two are not abandoned to their own inexperience to make or mar their future physical relations; no terrified bride is forcibly raped on her wedding night by the clumsy impetuosity of her mate, no diffident and chivalrous boy left agape in ignorance of acceptable advances. The bridegroom's mother stays with them, and teaches him to woo and win in such fashion that both may have the maximum joy of their new experience. In cases where the bride is over-fearful or over-young, the boy's mother will sleep between them to protect her till the couple are ripe for mating, and should the bride conceive an unconquerable aversion for her husband the marriage is tolerantly annulled by consent. Her own mother will reason with her and endeavour to persuade her, but the girl will not be coerced against her will.

When the instructional honeymoon is over the young people take their place with the other married pairs in the common living-room, where kindly darkness gives privacy at night to all.

As soon as a woman is aware that she has conceived, she quits her husband's side and joins the other women on their sleeping bench, while he rejoins the group of bachelors, and not until their child is weaned will the couple mate again. A husband who babbled of marital rights as overriding the rights of wife and child would be an outcast amongst his kin. If a father by impatience robs his child of the full period of its mother's nursing—usually three years for a boy and two for a girl—the pirate baby that ensues is stigmatized by a name more opprobrious than "bastard." This enforced continence appears to inflict no hardship on the husband; he is not asked to exercise it in a *solitude à deux* or the provocative proximity of a barbaric double bed. Moreover, he has known from babyhood that such a forbearance forms an integral part of the scheme of

000 know my father or not? 80.17. *ja ine yeryam* I shall know him. *ine je ayeri bai.i* he knows me. *ine je ayay'ai.i bai.i* he doesn't know me. *ine uŋ guye.i baiya be?* does he know you or not? *ja ine niyen* I recognising him. *ja uŋ nukuryen* I recognising you.

*-*yenći* v. *-*yanći*.

*-*yenam* -iŋ y a present given to bride's mother and also to bride's mother's brother(s). — *mumimo muyenam* her (the bride's) mother's present. *mamgo uyenam* her (the bride's) uncles' presents. (Cp. *muyenam*).

yeŋ N. v. *yai.iŋ*.

591 *-*yeri*, *-*yeri* QUB unvarying condition, settled state, permanent residence, permanent dwelling-place, abode, H. *sk kavlatmē rahna, thikana*. — *kalantse yeri ap'i* there is no constant condition of the moon, i.e. it is not always the same.

gusmo muyeris lil ap'i; hire all'us lil ap'i nothing is known of any fixed state of a woman; nothing is known of the burial place of a man. (Proverb).

(This was how I understood QUB to interpret the saying, otherwise one would be inclined to take *muyeri* as meaning "permanent abode", in as much as a woman transfers from her father's to her husband's home and is of course liable to reverse the change on divorce, while on the death of her husband she lives as a rule with a son. Hence she has no permanent home. The force of the second phrase is also obscure).

ine hire yeri ap'i that man has no permanent abode.

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